

the Declaration of Independence upon which our government and institutions are based; and in the next breath are stout defenders of slavery in practice, and denounce as fanatics and incendiaries those who have the weakness to believe it ought at once to be abolished.

Such doctrines and denunciations are heard not only from noisy politicians and newspaper scribblers; but from members of Congress, and others in high places. They boast of the wisdom of our fathers, which gave birth to the Declaration of Independence, declaring it a self-evident truth that 'all men are equal,' and endowed by their Creator with the inalienable right of liberty, and yet they insist that it is expedient that every sixth man, woman and child in this nation of freemen should remain a slave.

To be consistent, they should say the Declaration means, and ought so to have read, 'We deem these truths self-evident: that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; Indians, Negroes, and all colored people that God hath made to dwell on all the face of the earth, excepted.'

But it is objected to the friends of anti-slavery, 'You are going to deprive the South of their property.' Property? Property in men? Yes, those who make this objection, must contend that men without crime, born as free as themselves, are not the owners of their own bodies and souls. This objection sets aside the doctrines of natural rights, the principles of the Declaration of Independence, and the spirit and genius of christianity.

But it is said, 'If you attempt to convince men of the sin of slavery, you will dissolve the Union.' This is the plea of expediency again. If slavery be a sin, and the Union worth preserving, we shall not dissolve it; for if the freemen of this nation can be made to feel that slavery is a sin, they will abolish it, and thus strengthen the Union which slavery now weakens and threatens to destroy. But men will not listen. Those interested will be irritated even by temperate discussion, and a faithful exhibition of the evils of slavery, and will dissolve the Union unless the subject be left entirely alone. And suppose we let it alone? What then are to be the consequences? Less disastrous? Is it not expedient to do right, lest some should be offended, and do themselves or others injury? If God has said, 'Thou shalt not steal,' and holding men's bodies and souls in slavery is a violation of this law, must we hold our peace, lest those who uphold the system should dissolve the Union? If such be the result, whose is the fault,—those who insist upon the right of violating Heaven's laws and man's rights, or those who show the sin and danger of such violation? Those who disregard the will of God and the rights of man, and not those who respect that will and defend those rights, are to be held responsible for consequences. And in all cases, the consequences are less disastrous, where only ten righteous men cry out against the sins of the land in which they dwell, than when all follow the multitude in countenancing evil.

Let us, then, not fear to hold men's consciences to first principles, human and divine, however restive they may be, until they are compelled to prove these principles false, or yield to them an unequalled submission. Let this be done, kindly indeed, but firmly and perseveringly. Thus acting, we are safe. We plant our feet upon solid rock, against which the waves of popular tumult will dash in vain;—we place ourselves in an impregnable fortress, reared by unerring skill, 'against which the gates of hell shall never prevail.'

By immediate emancipation, I mean the immediate removal of this power given to individuals to hold men, women, and children, as property, and placing them at once under a wise and humane system of laws, such as intelligent and virtuous legislators would deem best for such an ignorant and degraded population, were they their own descendants, whom it was their duty to elevate to the rank of enlightened and useful citizens. Let such a heart exist in the bosom of the majority of the slaveholders of any state or nation, and I venture to assert slavery would be abolished as soon as they could meet to perform the deed. When such a spirit shall animate the breasts of southern freemen, all fears arising from the danger of immediate emancipation will vanish. Those who should talk of its being more safe to deprive two millions and a half of their fellow-men of their unalienable rights, in such a country and such an age as this, than to treat them as brethren, entitled to the same privileges with themselves, would be frowned upon as interested hypocrites, or pitted as weak-minded cowards. Such a notion is contrary to the philosophy of the human mind. As a general rule, love begets love, kindness produces kindness, and injustice produces a spirit of anger and revenge.

In asserting that slaveholders have no right to hold slaves as property, I would not be understood to say they may not have some claim, on principles of equity, upon those from whom they have purchased them, or from the state or nation, in case of immediate emancipation. That is a matter which I would leave to be settled by politicians. What I would contend for is, that God has not given to one man the right to hold the body and soul of his fellow-man as property, to be bought and sold at his pleasure; that it is the highest act of injustice; and that all the laws which uphold such a system are a violation of the royal law of doing to others as we would that they should do unto us. It is the duty of every man, therefore, to be willing that such a system of injustice should at once be abolished, although he should receive no indemnification for the loss he might sustain. The rightful owner claims his own property, and his first duty is to acknowledge the claim, and restore to him what is his own, pre-eminently, his body and soul. This doctrine is of great moment. It is a barbed arrow in the conscience of the slaveholder. So long as it is acknowledged that he has as equitable a title to his slave, as to his cattle and horses, he may condemn

pendence. It is a nullification of the institution of marriage, and of the duties God has enjoined upon husband and wife, parent and child, by subjecting them to the entire control of the will of another.

It nullifies the commission of Christ to his ministers, 'Go ye into all the world, and preach the gospel to every creature,' by giving the master of slaves the power to exclude him from doing it orally or by letters. Such a system ought not to have an existence. Such a power over his fellows no community has a right to confer on one of its members.

When we speak of slavery as a sin, we ought to be understood to mean just such a system of servitude as this power is adapted to produce, and not that of which some slave is the subject, who has a master that treats him as a child, and is willing he should be free.

A slaveholder, in common parlance, means, and ought to be understood to mean, one who voluntarily assumes and exercises this power over others for the purpose for which it was bestowed,—that of holding their fellow-men as property. Slaveholders are answerable for the evils of this system. It was established for their benefit. It is continued for their benefit. The laws that uphold it are nothing but an expression of their will. When that will is changed, slavery is virtually abolished. And when a majority of them regard slavery as a system of injustice, and repent of it, they will bring forth fruits meet for repentance, by blotting it from the statute book.

To apologize for slaveholding, by referring to one who abhors the system, who is using all his influence in every proper way to abolish it, who is willing to emancipate his slaves, but who cannot dissolve the relation which the law has formed, is to divert the public mind from ordinary slaveholding and its sinfulness, and to fix it upon an excepted and special case. And many difficult questions may arise as to the duty of such a man. He is forbidden to teach his slaves to read. Ought he to obey or disobey? He is forbidden to emancipate on the soil, where are the attachments of his slaves, where they wish to dwell, and where he can look after them. Ought he to disregard the law; and if they are taken up and sold, to feel unanswerable for consequences? Or ought he to send them out of the state, or to Africa? Such cases, instead of leading us to apologize for slavery, should lead us to cry aloud against it. It shows what a tyrannical spirit it has, not to allow those who desire it to 'let the oppressed go free,' in the land that gave them birth, and where their kindred dwell.

It is proper to use the terms slavery, slaveholder, and slave, as expressive of something wrong, as much so as thief, thief, and stolen goods.

If a man is a slaveholder, it is prima facie evidence of guilt; and it belongs to him, and not to others, to show his innocence by his actions, as much as he who is in possession of the property of another, when he has found the rightful owner.

To compare the subjection of children and minors to their parents and guardians, to that of slaves to their masters, and to talk of slavery as not *malum in se*, but *malum in consequentia*, is to blind rather than to enlighten the public mind. It is not proper to call children and minors slaves, and their parents and guardians slaveholders, and their service slavery.

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slavery as on the whole a great evil, but will justify himself in holding him as property until he is paid. 'Honor among thieves,' is a proverb to which I do not object. But if they would evince the genuineness of their repentance, let them restore to the rightful owner their ill-gotten goods, and then if they can find all the partners in the concern, let them settle among themselves upon equitable terms, if they can, the gain or loss of the partnership. But let it not be forgotten that the slave has the first and highest claim to the use of his own body and mind, and to a full remuneration for all his past unrequited services from those to whom he has rendered them.

COMMUNICATIONS.

COMPENSATION.

MR. EDITOR:—A writer in your paper of 12th ult. under the head of 'Compensation,' attacks the argument of my communication on that subject, of the 28th June. I am glad of it, for all I wish on this subject is the truth. He lays down the principle, 'that where public opinion or law has sanctioned the investment of property, in any particular way, it cannot turn round and destroy that system of things, without indemnifying those whom it has encouraged so to invest their property.' This principle speaks of 'public opinion' and 'law,' as of similar nature and relations, which is obviously incorrect. 'Public opinion' often turns round, and sometimes very unaccountably; and how can 'public opinion' be held to compensate those who suffer by its fluctuations? Public opinion is now against making and vending ardent spirits, but it was not so till lately. Do any claim compensation for deserted distilleries and abandoned bars? But law is less absolute, and legislatures exert only prescribed powers; yet legislatures claim the power, and often exercise it, of modifying the right of property for the general good. Instances of this, are the laws affecting the relation of debtor and creditor, and laws prohibiting lotteries, by which capital and talents, which found profitable employment in the traffic in tickets, are deprived of that employment and a part of that value, by such prohibition. So, also, in the abolition of the African slave-trade, &c.—But if my proposition, that 'slave property is of no real value to the owner,' be true, as I sincerely believe, this argument may be spared, and I proceed to enforce it, believing it all important, and as going to the root of the evil.

Your correspondent does not dispute my definition of slave-ownership, as being 'the practice, sanctioned by law, by which one man uses the labor of another, compensating him by food, clothing and shelter, at the discretion of the employer, instead of wages mutually agreed on between employer and employed.' He doubts, however, the proposition, 'that the value of slave property, if any, to the master, must consist in the superior cheapness of compensation by food, clothing, &c. over the mode by wages.' In what else can it consist, except in the right to exercise unlimited and irresponsible power, and practise all the abuses that flow from it, a right very pleasant, perhaps, to the possessor, but not set up, as I understand, as a subject for compensation? It is the pecuniary value of the slave to his employer, as a productive laborer, and only so much of that as would be taken away by giving him freedom, that we are called upon to pay for; and this, I contend, depends upon the greater cheapness of the mode of slave compensation, than that by wages. Indeed, your correspondent appears to admit this; for he proceeds to argue that this mode (the slave mode) is the cheapest, and has no knowledge of 'the esteemed writers on Political Economy,' who have decided the question differently. I will proceed to quote them. Adam Smith, Book I, chap. 8, says:

'It appears, accordingly, from the experience of all ages and nations, I believe, that the work done by freemen comes cheaper in the end, than that performed by slaves. It is found to do so, even at Boston, New-York and Philadelphia, where the wages of common labor are so very high.' Book 3d, chap. 2d.—'The pride of man makes him love to dominate, and nothing mortifies him so much as to be obliged to condescend to persuade his inferiors. Wherever the law allows it, and the nature of the work can afford it, therefore, he will generally prefer the service of slaves to that of freemen. The planting of sugar and tobacco can afford the expense of slave cultivation; the raising of corn, it seems, cannot.'

Gandhi, Book 2, chap. 5.—'The advantages of liberty over slavery with regard to labor, are no longer a problem in Political Economy. They have been demonstrated by the most esteemed writers.'

The American Quarterly Review for Dec. 1832, contains an article on 'Slavery in Virginia,' written by a Virginia gentleman, who is also a Colonizationist and compensationist, and whose testimony, therefore, when favorable to our views, must be held of great weight. In page 386, he says:

'Slave labor is without controversy dearer than free. It suffices to state, that in the one case, you have a class of laborers that have a direct interest in doing and saving as little as possible, so that they barely escape punishment; in the other, a class, every member of which has a direct interest in producing and saving as much as possible. But this position is too well established to justify any one in an argument to prove it.'

The writer afterwards states a way in which slaves are profitable to their owners, viz. by breeding for a market; but he indignantly repels the idea of 'profit from this contaminated source, being alleged as an economical argument to magnify the sacrifice involved in the abolition of slavery.' He adds: 'Banishing this, then, out of view, there is no productive value of slaves in Virginia.' Here then is a confession, from a talented and well informed Virginian, on the subject; and I pray your correspondent to read the article, and weigh his evidence. 'There is no productive value of slaves in Virginia,' except their value as breeders for

a market. And what is this exception? It is what I admitted in my first article, the value as an article of sale. And why should not this value be paid for, to the slave merchant? Because it is a fictitious value, arising out of, and dependent on a bad system, and must die of itself as soon as the truth becomes known, that it is cheaper to hire than to buy. Because also, it depends upon the right of transferring the slaves from the more Northern to the more Southern slave States, and therefore is not so much a value of ownership, as a slave-trading value; and to prohibit this, no one pretends to deny the right and the power of our National and State legislatures. But after all, if we should admit that the slave traders, who happened to be caught with a large stock of their merchandise on hand, by the abolition law, might be losers; may we not also safely assert that no wide spread national abuse was ever yet reformed, that some interests did not suffer in the change? Vehement were the outcries raised for 'vested rights' in English rotten boroughs, when the Reform Bill was in agitation; and the African slave-trade itself had its strenuous advocates, who 'dared even to invoke in its defence the name of Justice.'

[For the Liberator.]

To the Editor of the Boston Commonwealth Gazette.

MR. HOMER:—A friend put into my hands, yesterday, the Commonwealth Gazette of July 17th, in which I read with extreme surprise some remarks concerning the late riots in New-York. I had anticipated different things from a gentleman, whom I had hitherto had so much reason to respect. But I was grieved to witness the tone of uncharitableness and hard feeling, with which you were pleased to speak of certain persons, who have heretofore been numbered among the most talented, patriotic and good in the land; and I hope you will bear with me, while I make a few, very few observations in reply.

You head your remarks with the term, 'Anti-Slavery Riots.' Now, I would respectfully ask, if you have given them a correct appellation? Were they in deed and in truth Anti-Slavery Riots? I wish you to answer candidly, and lay the sin at the door of those only who are guilty. The title of your article, and indeed your remarks throughout, are calculated to give the impression that the abolitionists were the prime movers of the whole affair. In fact, you say that, in so many words. Now, is this a true statement of the case? Is this acting the part of an unprejudiced public journalist, who endeavors to lay before his readers correct accounts of the doings of the times? Who are, in reality, the madmen and fanatics now? Who are for dissolving the Union, and breaking up the foundations of society? Who are for introducing anarchy and bloodshed into our cities, and disquiet and desolation throughout our peaceful country? Who are violating the laws, and removing the landmarks of justice, and persecuting men for opinion's sake? Who are casting the Constitution and statute-book behind their backs, and unhooking the flood-gates of ruin upon us with an unerring hand? Not the abolitionists surely, for they took neither part nor portion in these disgraceful proceedings. Not the friends of the Anti-Slavery Society, for they were found on the side of love and good order. But yet you say, 'the chief authors of these scenes of darkness' were the abolitionists! But did you, as a body, or as individuals, have

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LITERARY.

[From the (Hartford) Pearl.]
TO THE SUN.

BY MISS A. C. LYNCH, OF HARTFORD.

Thou glorious lamp of Space! Thou that dost flood
The void of heaven with brightness! In thy glow
Unnumbered worlds, age after age, have trod
In their appointed paths, and yet thy flow
Of lustre hath not ebbed.—Before thy brow
The stars still veil themselves—thy burning glance
Is all unquenched, undimmed, unchanged even now,
As when the finger of Omnipotence
Pointed to thee thy throne amid the vast expanse.

Yes, all unquenched.—As on that morn when rang
The shout of joy as forth thy rays were spread,
While all the morning stars together sang,
So thou art now! The morning stars have fled,
The towering hill with age has bowed its head,
The sea has changed its home with the dry land,
The earth has gathered in her countless dead
Again and yet again—but thou dost stand
Exhaustless and unmoved, upheld by God's own hand!

Thy beams rest not alone where monarchs dwell—
They linger round the cottage of the poor,
And pierce the gratings of the captive's cell—
And when thou lookest on the lowliest floor
That lifts its head to thee but for an hour,
As when thou gazest on the lowliest tower,
Or on the countless worlds that round thee turn,
Oh! what a lesson here might human frailty learn!

Thou look'st upon the earth, and in thy rays
She brings her increase forth. Thine early light
Unfolds the bud, and thy intense gaze
The blossoming summer flower. Thou takest thy flight,
And o'er the earth thou walks the starry night;
Thou guidest the waters of the 'unquiet main;
Whose billows foam and tremble in thy might—
For e'er the winds of heaven thou hold'st thy reign,
From the soft, flower-kissed breeze to the wild hurricane.

When I behold thy bright almighty glance,
A flood of gold-light o'er the landscape throw,
Or every cloud that decks the blue expanse
Beneath thy gaze with deepening blushes glow,
Or when I see thee take the heavenly bow,
Or with thy gaze the ice-bound waters melt,
As spring returns before thy burning brow,
I wonder not that Persia's children kneel,
And deem thee wast the Heaven wherein thou
Eternal dwelt!

Thou isle of brightness mid an azure sea!
As oft I gaze on thee at closing day,
I feel my spirit fluttering to be free,—
To cast its bonds of ignorance away,
And learn thy mysteries—then I say,
'Peace, my sad thoughts! but yet a little time,
And your frail prison will be hinged to clay,
And ye shall stand before the throne of Him
To whose veiled brow of light this glorious lamp is
dim!

[From the New-York Observer.]

MISSIONARY HYMN.

TO THE SPIRIT.

Spirit Divine! attend our prayer,
And make this house thy home;
Descend with all thy precious powers,
O come, Great Spirit, come!

Come as the Light, to us reveal
Our emptiness and woe;
And lead us in those paths of life,
Where all the righteous go.

Come as the Fire, and purge our hearts
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.

Come as the Dew, and sweetly bless
This consecrated hour;
May barrenness rejoice to own
His fertilizing power.

Come as the Dove, and spread thy wings—
The wings of peaceful love;
And let thy church on earth become
Blest as the church above.

Come as the Wind, with rushing sound,
And pentecostal grace;
That all of women born may see
The glory of thy face!

Spirit Divine! attend our prayer,
Make a lost world thine own;
Descend with all thy gracious powers,
O come, Great Spirit, come!

[From the N. Y. Messenger and Universalist.]

A MOTHER'S LOVE.

GIVE HER THE LIVING CHILD, AND IN NO WISE
SLAY IT.—1 Kings iii, 26.

O spare the babe! let not its blood
The sword of justice stain;
Nor let a wretched mother's voice
For mercy plead in vain.

Sweet innocent! if thou art safe,
Thy mother's wish is best;
Though equalled in a stranger's arms,
And polished on her breast.

I'll anxious watch thy every want,
Thy infant woes beguile,
Thou still shalt share a mother's care,
If not a mother's smile.

And when to years matured grown,
I'll bring the truth to view,
And thou shalt read a mother's heart,
And know her tale was true.

Then wilt thou shed the filial tear,
Impart the filial kiss,
And I once more shall own a son,
And taste a mother's bliss.

Thou spare my child! let not its blood
The sword of justice stain;
Nor let a wretched mother's voice
For mercy plead in vain.

C. F. L. F.

FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

When friendship, love, and truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the joys of others.

Sweet roses grace the thorny way,
Along this vale of sorrow;
The flowers that shed their leaves to-day,
Shall bloom again to-morrow.

How grand in age, how fair in youth,
Are holy friendship, love, and truth!

On hazy wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his weary and glass,
In gay good humor smiling;

With crumpled beard and forelock gray,
His reverend form adorning;
He looks like Winter turned to May,
Night softened into morning;

How grand in age, how fair in youth,
Are holy friendship, love, and truth!

From these delightful fountains flow
Ambrosial dews of pleasure;
Can man desire, can Heaven bestow,
A more refreshing treasure?

Adorned with gems so richly bright,
We'll form a constellation;
When every star, with modulated light,
Shall give its proper station;

How grand in age, how fair in youth,
Are holy friendship, love, and truth!

MISCELLANEOUS.

FRUITS OF SLAVERY!

DESPERATE AFFRAY. Mobile, July 9.—
We have been favored by a gentleman of
this city, who was at the time in the neighbor-
hood of the scene described by him, with the
following particulars of a most unparalleled
and bloody affray, which occurred in
Baldwin County, on the 5th inst. A misun-
derstanding has existed since about the 1st
of January last, between Robert Singleton
and David English, sen. in regard to the
right of possession of certain negroes. On
the 4th of July, (and for some six or seven
months previous) they were in the possession
of Singleton. On the latter day, Wash-
ington English and David English, Jr. sons of
D. E. Sen., repaired to the plantation of R.
Singleton, in Baldwin county, taking with
them three white men, two or three Indians,
and one or two negroes, the property of D.
E. Sen. They immediately took possession
of the negroes, although one of them made
so obstinate a resistance, and exhibited so
determined a resolution never to be taken,
that he was killed on the spot by Washing-
ton English. The party then proceeded to-
wards the plantation of D. E. Sen. In the
mean time R. Singleton, having received in-
formation of what had been done, immedi-
ately set out, taking with him his eldest
son, Joseph Singleton, to endeavor to inter-
cept the party on the road. On Saturday
morning the 5th, both parties met, (it was in
Baldwin county,) but I cannot designate the
spot. The two Singletons and the Englishes
had each a double barreled gun; on ap-
proaching each other, W. English told R.
Singleton 'not to shoot—he would surrender.'
Upon hearing this, R. S. turned half round
to speak to his son, and at that moment, re-
ceived a shot from D. E. Jr. on the shoulder;
the shot was of sufficient force to turn R. S.
so as to face the Englishes, when he (R. S.)
fired at D. E. and shot him in the head—just
as he fired, he saw his son Joseph fall dead
at his feet. W. E. discharged one of his
barrels at the very instant R. S. discharged
his at D. English, and wounded him (R. S.)
in the side, and before he (Singleton) re-
covered from the first effects of the shot, W.
English dropped his gun and fled, calling out
to R. S. 'don't shoot, don't shoot'—his
course was directed towards the prostrate
body of his brother, one of the barrels of
whose gun was still loaded. R. Singleton
supposing it was his design to get the gun,
fired at him, and killed him on the spot.
There was one other gun discharged, but by
whom appears uncertain—and it is equally
uncertain whether it did any execution.
The individuals who accompanied the En-
glishes all fled, after the first or second dis-
charge; one of them was shot through the
ear, and one of the negroes slightly wound-
ed. R. Singleton's wounds are neither of
them mortal, unless artificial excitation
be given, about 50; his extraordinary ex-
citation (having, after dispersing the opposite
party, arrested all the negroes, sent them
back home, walked half a mile to where he
had left his horse, and then riding six or
eight miles,) may, all taken together, prove
fatal; though it is thought by his physician
he will speedily recover.

Singular Character.—Mr. Archer, a gen-
tleman of about ten thousand pounds per
annum, chiefly landed property in Berkshire,
and partly in Essex, died a few years ago,
and left a very large fortune, a great part of
which he gave to his wife, but the bulk went
to his daughters by a former marriage. Be-
sides his house in Berkshire, he had a fine
mansion of his beautiful estate of Cooper-
sale, near Epping, in Essex. But this house
had been deserted for twenty years or more,
no one being allowed to reside in it. On the
death of Mr. Archer, it fell to the lot of one
of his daughters who sent a surveyor to ex-
amine the house. His report was curious.
Neither the gates of the court-yard, nor the
doors of the mansion-house had been opened
for eighteen years. The latter, by order,
were covered by plates of iron. The court-
yard was covered with thistles, docks, and
weeds; and the inner hall with cobwebs.
The rooms and jacksaws had built their nests
in the chimneys, and the solemn bird of night
had taken possession of the principal draw-
ing-room. Several of the rooms had not
been open for thirty years. The pigeons had
for the space of twenty years, built their
nests in the library, (which contained some
thousand books) having made a lodgement
through the means of an aperture in one of
the casements. Here they had it is supposed
remained undisturbed for the space above
mentioned, as several loads of dung were
found in the apartment. A celebrated natu-
ralist who was present at the opening of the
house, declared he never saw cobwebs so
beautiful before, or of such an amazing size.
They extended the whole length of the room,
from the ceiling to the ground. The vines,
ale and run, of each of which there were
large quantities, had not been touched for
twenty years; they were found in fine order,
particularly the port wine. The bailiff, the
gardener, and his men, were expressly or-
dered by their masters not to remove even a
weed from the garden or grounds. The fish
ponds were unnoticed for many years. A
gentleman having permission to fish, caught
several jacks weighing fourteen and fifteen
pounds each. All the neighboring gentry
visited the house and grounds: the ruinous
condition of which formed a topic of general
conversation.

The style in which Mr. Archer travelled
once a year when he visited his estates, re-
sembled more the pompous pageantry of the
ancient nobles of Spain, who went to take
possession of a vice-royalty, than that of a
plain country gentleman. The following was
the order of the cavalcade:—The coach and
six, with two postillions and coachman; three
out-riders; post-chaise and four post horses;
chaise and four, followed by two grooms; a
chaise marine, with four horses, carrying the
numerous services of plate. The last was
escorted by the under-butler, who had under
his command three stout fellows; they formed
a part of his household; all were armed
with blunderbusses. Next followed the hun-
ters with their clothes on, of scarlet trimmed
with silver, attended by stud grooms and
huntsmen. Each horse had a fox's brush
tied to the front of the bridle. The rear was
brought up by the pack of hounds, the whip-
per-in, the hack horses, and the inferior sta-
blement. In the coach went the upper ser-
vant. In the chaise Mrs. Archer; or, if she
preferred a less confined view of the coun-
try, she accompanied Mr. Archer in the phaeton,
who travelled in all weather in that
vehicle, wrapped up in a swansdown coat,—
English paper.

Gastric Digestion.—The following rules
are deduced from Dr. Beaumont's work, of
which he says, that they are of the most salu-
tary character, being founded on the perma-
nent constitutional principles of human
organic life; and are equally valuable to every
portion of the human race, in every part
of the globe.

1. Bulk; or food possessing a due propor-
tion of innutritious with nutritious matter, is
best calculated to preserve the permanent
welfare of the organs of digestion, and the
general interests of the system.

2. The food should be plainly and simply
prepared, with no other seasoning than a
little salt, or occasionally a very little vine-
gar.

3. Full and deliberate mastication or chew-
ing is of great importance.

4. Swallowing the food slowly, or in small
quantities, and at short intervals is very ne-
cessary.

5. A quantity not exceeding the real wants
of the economy is of prime importance to
health.

6. Solid aliment thoroughly masticated, is
far more salutary than soups, broths, &c.

7. Fat meat, butter, and oily substances
of every kind are difficult of digestion, offen-
sive to the stomach, and tend to derange that
organ and induce disease.

8. Spices, pepper, stimulating and heating
condiments of every kind, retard digestion
and injure the stomach.

9. Coffee and tea debilitate the stomach
and impair digestion. (See experiment 77,
p. 215.)

10. Alcohol, whether in the form of dis-
tilled spirits, wine, beer, cider, or any other
intoxicating liquors, impairs digestion, debili-
tates the stomach, and if persevered in for
a short time, always induces a morbid state
of that organ.

11. Narcotics of every kind impair diges-
tion, debilitate the stomach, and tend to cis-
case.

12. Simple water is the only fluid called
for by the wants of the system: artificial
drinks are all more or less injurious: some
more so than others; but none can claim ex-
emption from the general charge.

13. Gentle exercise after eating promotes
digestion more than indolent inactivity or
rest. Violent exercise with a full stomach
is injurious.

14. Sleep soon after eating retards dig-
estion, and leads to debility and derange-
ment of the stomach.

15. Anger, fear, grief, and other strong
emotions disturb digestion, impair the func-
tional powers of the stomach, and deteriorate
the secretions generally.—*Buffalo Literary
Inquirer.*

Spelling.—To spell correctly should be
held an essential accomplishment, for every
well-informed mind. It is a poor thing for a
young lady to be able to tell of having gone
through a whole circle of sciences, if she
cannot put pen to paper without betraying
her ignorance of the true forms of the most
common words in her mother tongue. And
for a young gentleman, making pretensions
to a liberal education, to be found thus want-
ing, is worse still. It is indeed quite out-
rageous for any such, who is supposed to have
gone in some measure to the foundations of
the English language, and to have reached
the principles of etymology, where in many
cases they are hid from the observation of
others, in the dead forms of the Latin and
Greek, and whose education is supposed to
have carried him over all the walks of polite
literature, as well as through many of the
deeper inquiries of science, subjecting him
at once to the discipline of reading, and the
discipline of writing, for whole years togeth-
er—we say, it is outrageous and abominable
for any such to have himself incapable of
representing his native language on paper, as
it ought to be written. What has he been
doing at the academy and the college, that
he should come forth in this respect, more
rude than some even who have never had any
means of education beyond the opportunities
of a common school? How is it possible to
conceive that his mind can be any better than
a wilderness of other men's thoughts, where
the order and perfection of true knowledge
are entirely wanting? What more satisfac-
tory evidence can be given, of light and su-
perior training in every respect? But we
are wandering from the subject. Perhaps we
are especially sensitive in regard to this mat-
ter. We receive so many letters that call
for corrections in orthography, almost in ev-
ery sentence, that we are put at times quite
out of patience. The very thought, that we
should be expected to publish the communi-
cations of a writer who has not learned how
to spell, is provoking; and yet how often are
we doomed, (we suppose it is the case of all
editors,) to come into contact with these dis-
orderly exhibitions of mind, asking a place
in our columns, when it is manifest at the
same time, from the style of the whole, that
their authors think very well of their own
general education, and feel no sort of dissat-
isfaction with what they have done.—*Pitts-
burgh Friend.*

General Sessions, New-York, July 19.

Trin Sharpe, a man of color—same of-
fence as Jackson's, robbing Mr. Saxton's
store of a trunk containing a large sum of
money. The prisoner addressed the Court in
mitigation of his sentence, and in doing
so evinced an oratorical talent altogether as-
tonishing for a man in his situation. He
commenced by reminding the Court that he
had pleaded guilty to the indictment against
him, and that in doing so he considered he
had established some little claim to mercy.
He acknowledged that he had been in the
State Prison before, but had left it with a
firm purpose of amendment of life. That
when he returned to this city, he had not the
most distant intention of committing a rob-
bery or any other crime. His object in
coming here was to visit an agonised moth-
er, whose heart he had broken by his mis-
deeds. He found her not, however, amongst
the living, but was pointed out the church-
yard where she was in her grave. He vis-
ited it, wept over it, and determined again
to quit this city. But he, unfortunately, met
some of his former companions in iniquity,
and they tempted him beyond his strength.
'Come,' said they in the words of the Scrip-
ture, 'cast in your lot amongst us, and let
us all have one purse.' He at first resisted
their temptations, and they taunted him with
cowardice, and asked him if his prison cell
had altogether unmanned him. Unfortu-
nately for himself, he at last listened to their
suggestions, and fell into the miserable situ-
ation he was in at present. He had a wife
who was solely depending upon his exertions
for the means of subsistence, and if the
Court would abridge whatever punishment
the law allotted him, only three months, say
even, only thirty days, he would feel most
thankful and grateful for such an indulgence.
He would promise the Recorder, that when
he again left his prison, he would for ever
abandon his former ways, and so amend his

life that he hoped to hereafter meet his Honor
in Heaven, if he believed that a black man
could participate in such happiness, through
the blood of Jesus Christ.

The Recorder remarked that the speech
which the prisoner had delivered, showed
that he had sufficient talents and acuteness
to avoid being seduced or led away by the
suggestions of his companions. The pris-
oner had quoted scripture, and seemed ac-
quainted with it; and the scripture contain-
ed one text of such plain and obvious mean-
ing that no one could misunderstand it. It
was a text which should be engraven on the
minds of all mankind, and a rule which every
man should follow. Had the prisoner but
attended to this text and followed this rule,
he never would be situated as he was at
present. The great and golden rule which
he alluded to was, 'Whatsoever ye would
that men should do to you, do ye even so to
them.'

The court then sentenced the prisoner to
the State Prison 5 years.—*Journal of Com-
merce.*

The Art of Knocking in England.

At London, covered entryways for coaches
are rare, and kept shut like all other doors.
The manner of knocking designates the
quality of the person who presents himself.
To give one knock too little, would be to
degrade oneself—and one knock too much is
an usurpation, an act of insolence. A sin-
gle knock announces the milkman, the col-
lector, a domestic of the house, or a beggar.
It signifies 'I should like well to enter.'
A double knock indicates the penny post, a bar-
ber, or a visiting card, or a bill of invitation,
or any other message. It expresses hur-
ry—that one is in business, and signifies 'I
must enter.' A triple knock announces the
master or mistress of the house, or persons
who are in the habit of frequenting it. It
signifies an imperative tone, 'Open! Four
strokes, well struck, indicate a person of fash-
ion immediately beneath the nobility, and
who comes in a carriage. It signifies 'I
will enter.' The four strokes twice re-
peated in true style, distinct and firm, an-
nounces my lord, my lady, a nabob, a Rus-
sian prince, a German baron, or some other
extraordinary personage. It is as if you
said 'I do you much honor in coming to your
house.' These noisy manners of knocking,
which are called in England 'door thund-
ering,' are in universal practice in London,
however inconvenient they may be. Every
domestic who should strike one stroke less
than belongs to the rank or pretensions of
his master, would be forthwith dismissed.
It is one manner, like many others, of 'mak-
ing some noise in the world.'—*Translated
from the French for the Jeffersonian.*

Gold. The fineness of gold is generally
expressed in carats; the whole weight being
supposed to be divided into twenty-four
equal parts or carats, twenty-two of which
are of pure metal and two of alloy; and
hence English standard gold is said to be
twenty-two carats fine, and the carat is di-
vided into four parts called grains. In this
country the present standard is 22 carats,
but will, after the 31st of the present month,
be 21 carats 2 grains and 14-32nds of a grain.
Pure gold is invariable in its quality, from
whatever mines it is produced. In its fine
state it is considered too flexible to make
coins fit for general wear, and hence the
practice of mixing with it a certain propor-
tion of harder metal, which is called alloy.
The alloy of gold is both silver and copper;
but in the computation of coins, the alloy is
never reckoned of any value.

According to the Mint regulations of most
countries; there is an allowance for devia-
tion from the standard weight and fineness
of coins, which is called the 'Remedy of the
Mint.' In some places the remedy is allow-
ed in the weight, in others in the fineness;
but mostly in both weight and fineness. It
is considered generally as an allowance for
the fallibility of workmanship.—*Bicknell's
Reporter.*

The Importance of Newspapers.—We were
never more forcibly impressed with the value
and importance of newspapers, than the other
day. Riding out a few miles in the inter-
ior, we were hailed by a worthy old farmer
in his field, who, leaning on his hoe, eagerly
inquired if we had any fresh news from
New-York. 'Dreadful times,' he said—'he
did not know what the country was coming
to.' We agreed with him that the times
were indeed startling and lamentable, and
inquired what he had heard of the disasters
in New-York. 'Why, that the blacks had
murdered two thousand whites, and had de-
stroyed ten meeting-houses!' We assured
him that this was a perversion and exaggera-
tion—that the blacks were not the aggressors
in this instance; and we endeavored to set
him right in regard to facts. We inquired
if he took a newspaper, and were answered
in the negative, and told that he received his
news only by rumor. We cautioned him
that this was a very uncertain way of getting
at truth in many matters; that rumor, flying
into the country atmosphere, often became
monstrously magnified and distorted, which
we could couch, from many cases. We ad-
vised him to take a newspaper by all means,
and then he would stand a chance of being
set nearly right, for although papers may
sometimes err a little of the mark, they usu-
ally hit much nearer than rumor flying from
mouth to ear, and so on.—*N. Y. Observer.*

We learn from a passenger, on board the
brig Poind, arrived yesterday, from Trin-
idad de Cuba, that a few days before she
sailed, a Spanish man-of-war looking brig
arrived, and reported from St. Thomas. It
was generally believed that the night pre-
vious she had landed a few miles to the east-
ward of the port, about 100 slaves, from Africa.
—About the time the brig was ready to
sail from Africa, several of the slaves escaped,
which so exasperated the commander
that he secured and made hostages of several
of the chief's household, determining not
to release them until the deserters should be
given up. He succeeded in regaining all
but six or seven; but still retained the hos-
tages. This so enraged the inhabitants that
they put the Captain to death. The hos-
tages sent this from the brig, and fearing
that they would be put to death by the crew,
jumped overboard, and two or three only
reached the shore. The mate forthwith took
charge of the brig, and set sail. This in-
formation was given by one of the crew.—
N. Y. Gazette.

Shade of a Row.—A gentleman who at-
tended the Methodist Church in Orange,
N. J. on Sunday last states that no little ex-
citement was produced, by some remarks of
the preacher connected with the present 'all
absorbing subject.' The preacher, who was
a stranger and a foreigner, unfortunately dis-
gressed from the natural current of his dis-
course, to make some remarks on the char-
acter and rights of colored persons, to which
the audience seemed to have no particular
objection, until he came to certain practical
conclusions, about internarrations. Finally
he said that if two 'ladies' should be pre-
sented to him, from which he must select a wife,
one of them white, with a bad disposition
and violent temper, and the other black, but
of mild and amiable temper, he should cer-
tainly under the circumstances, reject the
former. Some ebony ladies in the gallery
blushed and laughed immoderately, while
the topaz part of the audience exhibited
great indignation, and several left the house,
considered a high insult. After service,
the trustees closed the doors, and placed on
them a notice that there would be no ser-
vice in the afternoon.—*N. Y. Journal of
Commerce.*

We are confident that the above is a fabri-
cation—one of the 'weak devices' of the enemy.

The Deposits Removed.—It will be recol-
lected that we mentioned a week or two
since that the Anacosta at Peale's Museum
had seen fit to indulge himself in the luxury
of a 7-4 woollen blanket, which he had mere-
ly gorged by way of condiment to a dunghill
fowl, upon which he had previously served.
Mr. Peale has just informed us that he dis-
gorged it yesterday morning. The first fowl
has disappeared by the regular process of di-
gestion; but the blanket, though a little dis-
colored at each end of the roll into which
the serpent had wound it in his stomach, is
perfectly whole and sound as when first
swallowed. A second fowl, with which he
had been supplied, after feeding himself upon
the blanket, being unable to pass that sub-
stance, became putrescent in the stomach
and caused a nausea, which threw it off,
with the help of a little external assistance
upon the abdominal surface. His snakeship
is now quite well, with his mind well made
up we should hope, not to let his appetite go
wool-gathering again, but to be contented at
least during the present, weather with a
Dutch blanket upon the outside, without at-
tempting to minister such comfort to the
'inner man,' with the mercury at 95.—*N. Y.
Courier.*

Sailing in the Air.

A gentleman in a Cincinnati steam-boat, in
which he was to ascend on the 4th ult. It is
thus described in a Cincinnati paper: 'It is
about ten feet long; the ribs being covered
with silk, in order to render it very light. The
engine, of two horse power, is placed in the
middle, and turns four vertical shafts project-
ing over the bow and stern, into each of
which are fixed four spiral silken wings which
are made to revolve with sufficient velocity
to cause the vessel to rise. Over the whole
is fixed a moveable silken cover, designed to
assist in counteracting the gravitating force,
at the same time tending to assist in its pro-
pulsion. The whole boat, including the en-
gine, weighs 60 lbs., and has cost about \$300.'

The Earthquake at Santa Martha.

We have before us a letter from Santa Martha,
South America, dated June 15th. One third
of the houses had been thrown down by the
late earthquake, and of the rest, a half were
rendered uninhabitable. The church of San
Domingo was demolished, and the tower of
the Cathedral thrown down. Nine-tenths of
the inhabitants had left the city. The desola-
tion of its appearance was extreme. The
shocks still continued up to the 15th. There
had been seventy or eighty during the period
of twenty-two days.—*Boston Transcript.*

Extraordinary Recognition. A man
has lately returned to England after an ab-
sence of thirty-six years, who was engaged,
in the year 1798, with nineteen others, in
the murder of an innocent and inoffensive
man. He was immediately recognized and
committed to prison, and his identity and
guilt it is stated can be established beyond
doubt. Of his nineteen comrades, eighteen
were condemned and executed for that and
other murders, and the other was shot in at-
tempting to escape from jail.—*N. Y. Com-
mercial.*

An English traveller, who has just pub-
lished his narrative of a journey in the valley
of the Nile, says—'My beard (which in Europe,
was soft, silky, and almost straight) began,
immediately on my arrival at Alexandria, to
curl, to grow crisp, strong and coarse, and
before I had reached Es Suan, resembled
horse hair to the touch, and was all disposed
in ringlets about the chin. This is no doubt
to be accounted for by the extreme dryness
of the air, which operating through several
thousand years has in the interior changed
the hair of the negro into a kind of coarse
wool.'

Fourth of July.—The anniversary of the
declaration of Independence was celebrated in
Litchfield, Conn. by games of cricket, in
which the married men entered the list
against the bachelors. Three games were
played, and the bachelors were completely
victorious. After this trial of skill, the con-
tending parties adjourned to the church, to
hear a discourse upon the subject of African
Colonization.

A gentleman who recently passed through
a river town in Connecticut, was informed
that a seine 80 rods long, in a single haul,
landed eleven hundred thousand white fish.
They are used to manure the land.

Lewis Tappan publishes an article in the
New York Evening Post of Saturday, in
which he says he has directed his lawyer to
commence a libel suit against Col. Stone,
the Editor of the Commercial Advertiser.

Bowditch and Webster. The mar-
ble busts of these great men of the East,
just completed by our fellow citizen Frazee,
were exhibited at the Exchange yesterday,
and elicited much praise. We presume that
they will be satisfactory to the public spirited
feeling which has caused them to be formed.
—*N. Y. Journal of Commerce.*

**The doctrine of the day as preached
and practised by the very worst of men.**—Eat
sparingly. Use but a very little if any ani-
mal food. Drink pure cold water. But
above all, maintain a good conscience.—
Morning Star.

The New York Evening Post, in speaking
of the ingredients of the late mobs in that
city, says—'Not an Irishman was seen in the
mob, but on the contrary, on Friday last, be-
tween three and four hundred of them waited
on the Mayor, tendered their services, and
were sworn in as special constables to sup-
port the civil authorities.'

On a recent trial in New-York, for an in-
fringement of the patent right, it appeared
that the annual sales of Morrison's Hygeian
Pills, by his agents in this country, exceed
\$200,000!

MORAL.

[For the Liberator.]

WOMAN.

The Christian religion has exalted the female
portion of society to that state of elevation and
pre-eminence which they were evidently destined
to attain. Previous to the introduction of Chris-
tianity, the female was considered as a being
of inferior rank and influence, and even at the
present period, in regions where the influence
of the Christian religion has not extended, the
condition of the sex is debased and humiliating.
It is a tribute which their merit richly claims,
mark that many of them are no less pre-emi-
nent for their intellectual attainments, than for
their ardent and steadfast adherence to the
cepts of that divine system which has so effec-
tually contributed to develop their talents, and to
play their excellence, as the amiable, accom-
plished, and attractive companions and ornaments of
society. The sacred penmen have not failed to re-
cords illustrious examples of the unrivalled talents of
pious females, in seasons of peculiar alarm and
pression. When our Saviour approached the
summit of his sufferings, and at the trying mo-
ment when his disciples were more desirous to
sympathize with him, the evangelists saluted
us, that 'many women followed him from Galilee
and ministered unto him.' And such were their
fortitude, that they repaired to the sepulchre
it began to dawn, fearless of the ferocious band
guarded the sacred deposit of their affectionate
clay; and when our Saviour tenderly enquired of
the sorrowful Mary, 'Why weepst thou?' re-
sponding him to be the gardener, such were their
fidelity, that they bore him hence, and when he
thou hast laid him, and I will take him away.'—
This interesting and affecting narrative, there is
no doubt, but that it is no imaginary tale, but
a true and faithful record. The pious and pious
of her abode had appeared to think that the
of all like her own were absorbed in the only
conscious and endearing object of her fervent and
earnest enquiry, so that even to name him was
difficult. This concise and touching narrative
is a eulogy on the female character, infinitely
ending all that the pen and the pencil have
accomplished.

Not she with traitorous kiss her Saviour stung,
Nor she denied him with unfeeling tongue;
She, when apostles shrunk, could danger brave,
Last at his cross, and earliest at his grave.

THROW AWAY THE QUID.—Or the
principle of reform.—A person in the
town of New-York, who from being a
most